

THE

SAILOR'S MAGAZINE.

VOL. XXII.

MARCH, 1850.

No. 7.

From the Honolulu Friend.

Wants of Seamen.

Seamen need a *good library* on board ship. They have *mental* as well as bodily wants. They have not only the bone and sinew of other men, they have, also, in proportion to their cultivation, the same intellectual powers and the same capacity of mental elevation and enjoyment. They must be taught as other men, and the same importance attaches to the proper culture of their minds as is plead so wisely and successfully for the merchants, farmers, mechanics and daylaborers of their native land. The sphere of their influence is wider than that of the mass of laboring landsmen, and, for evil, that influence has hitherto been much greater and more lasting. It has entered every port and penetrated far into the interior of every empire. The wings of commerce have encircled the earth, and every where carried their physical and moral contamination. They are to vast multitudes in every clime, the representatives of the nation under whose flag they sail. Entitled to their country's protection wherever they may roam, they may, by ignorance, indiscretion or perverseness, cost more treasure and blood than the life services of all their numerous class could ever redeem. Hence they have a moral and national importance far beyond their individual worth. They are, in a sense, the speaking trumpets and travelling preachers of the

world. Their own characters and deeds have often been the darkest message they have conveyed, and the best exemplification of the necessity of useful knowledge and sound religious instruction. New England *gospel* and New England *rum* have freighted the same ship. The inconsistency and contradiction caught quickly the eye and stung deeply the heart of good men. But how few have discovered and mourned over the same as exhibited in the band of praying missionaries in the cabin, and the profane and licentious crew of the forecastle: intelligence and ignorance—prayer and cursing—the hymn and the ribald song—the sabbath and the day of lewd merriment—Heaven and Hell going together to the conversion of the world! The day will come when the union will be severed, and the shame blotted out. But it will not be till more is done for the sailor. Sermons on shore will not do it. Nor will seamen's chaplains, unaided, bring about the desired change. No combination of good influences on land will reform or preserve the sailor at *sea*.

Those influences must *follow* him around the world. They must be within his reach and by his side on his own element. They must be brought to bear upon him in his cabin and on deck; at the helm or aloft; on the "lookout" or in pursuit of the whale. Nor will any amount of *physical* reform accomplish the object. If all we have advocated, and much more should be

done for seamen, and a fair understanding, good government, wholesome fare, and suitable accommodations should be secured to him, he would indeed feel the impulse and exhibit a change. But if not followed by other and higher reforms the sailor would, in the most important respects, remain the same. These changes in his physical condition would be necessary to the successful introduction of higher and better, and indispensable concomitants to complete reform. But they would *civilize* only, they could not essentially enlighten the mind. Certainly they could not renew the heart. And so intimately are the needed reforms linked together, that an *advance* beyond and above, is necessary to the performance even of physical improvement. Civilization unsustained by intelligence and religion, will exhaust its own energies, and relapse into an indolent and sordid repose, and if not resuscitated, die. The reforms we have been urging at the hands of masters and owners, if not followed by the better deportment, corresponding elevation of character, increased intelligence, and rational enjoyment of their men, would only confirm them in their false reasoning and remand the half delivered captive to his prison. It is therefore as necessary to *advance* as it was to come up to our present position. We have entered the enemy's territory and have taken a few fortresses, but complete victory must be gained at the *gate of the capitol* and in the very heart of the country. Our weapons, like the objects of our warfare, are not "carnal." Our colors are white and our terms of peace, like our badge of victory, *knowledge and godliness*. In council with the reader, I propose in this number, briefly to urge the first term of the treaty. As the best practical means of securing intelligence among seamen, I insist on a *library* adapted to their wants. Further than instruction in navigation, to those who may wish it, by the

master or mate, and perhaps in reading to those ignorant of the art, by those kindly disposed, of their own number, we cannot urge the school system of instruction; nor this, only as ship's duties will permit. The impracticability of this mode of imparting and gaining knowledge, makes the resort to books more necessary. Nor should the fragments of time at the sailor's command be wasted on *trash*. He should not be able to put his hand upon an unworthy book. The space it would occupy on the shelf, or in the mind and heart, had better be empty. *Comical, tragical and fictitious* writings, should, as a general rule, be kept from his perusal. Exceptions should be rare and made with unwonted prudence. The first tends, in the sailor's mind, to excessive and empty jocularity. The second raises in his adventurous spirit a careless boldness, and has sometimes stirred him up to treachery and blood. The latter excites an uneasy curiosity or unhappy discontent, and often ends in desertion, and consequent exposure and disgrace. Better, if exceptions to entire exclusion of such works from the ship's library, be never allowed. The influence of such works on the little informed, and the immature in principle, is always questionable. Beside "*truth is stranger than fiction*," and sobriety better than mirth, and the foul and bloody deeds of reckless men had better remain in the dark book of the judge for future reference in the trials of like criminals, than to be transcribed, and thus the "*firebrands, arrows and death*" of hellish passions let loose on their fiendish errands of arson, murder, mutiny and treason.

Infidel and licentious works should of course never disgrace a respectable library. No wise owner would ever put such combustibles in contact with a sailor's magazine. Better far scourge him to excessive toil and fetter him a slave than thus liberate him on the broad road to ruin. Mercy might rescue him in ignorance and in sla-

very, but in infidelity and the house of death, infinite love could save neither him, nor yet the *murderer of his soul*. Who would write, or print, or sell, or scatter the leaves of such a Upas, whose deadly influence would collect from the North and South and East and West, and from the ocean's depth and the ship's cabin, so many and such swift witnesses of wo ?

But books of *history* are peculiarly appropriate to the library we propose. And the selection might be made with particular reference to the countries lying in the track of the voyage. This circumstance would give additional charms to the best written history of any nation, and often induce the otherwise indifferent sailor to peruse its pages. He will feel at home on a foreign shore if his memory has chronicled any of the events connected with the race who people it. It will be an introduction to the intelligent and the good if he can properly discover to them his knowledge of their national peculiarities, their soil, their wealth, their religious and literary institutions. Or if he had no liberty and no inclination or opportunity on shore, or its clouded hills alone told the land was there as they passed it; the knowledge he had acquired would create self-respect and a thirst for more. In connection with history, books on *natural science* would of course furnish ample amusement and valuable instruction. And these may be obtained in every dress and with every illustration and embellishment to suit the progress, style, age and language of the reader. Entertaining conversation, or simple narrative, or pictorial illustration, or the graver style of scientific research and discussion take the reader on through the various fields of useful knowledge, so various are the styles by which are pleased the equally various tastes of the reader.

Books of *travels*, of *voyages*, of *exploration and discovery*, should be found within the sailor's reach. They contribute to an interesting

branch of knowledge, giving not only life sketches of the actual state of the world, but revealing the *progress* of mankind, and the resources and wonders on the surface and in the bowels of the earth. Such knowledge would be interesting to the sailor as he ploughs the deep, or touches here and there in his voyage round the globe.

But, above all, *religious* books should meet the sailor on every shelf of his library. And it is a matter of rejoicing that while religious instruction is most needed by this class of men, it is at the same time conveyed to us in all the variety and attractiveness that invite the taste and secure the attention of mankind to others and less important branches of education. Doctrine, history, biography, devotion and practical duty are taught, related, illustrated and enforced in every style, from the utmost simplicity to the height of dignity and sublimity. A suitable number and variety of these should tempt the sailor's eye and reach the sailor's heart.—This is but an imperfect sketch of an appropriate library for seamen. Good judgment, with a desire to benefit intellectually and morally this neglected class of men, could hardly fail of making a proper inviting selection. *Common school* books should not be overlooked. A judicious selection of periodicals would not be out of place. And first of all the *Bible* should be there; it should be his own. It needs hardly to be added, that these books should be for all; nor yet that a reasonable measure of time should be allowed for reading. With these facilities the complaint would soon cease that seamen have *no taste* for reading, or a taste only for books of a vile or unprofitable character.—There has been but little chance for the cultivation of a better. It would have been a miracle, if with all their physical wants and abuses, they should, even with the best opportunities have found any other. Nor need the proper use of this means of improvement interfere with the ship's duties. It should

not and would not. And it would be a libel on human improvement to suppose that such a course would make men above an honorable employment or respectful and proper subordination. Owners, and masters, too, would ultimately find such expenditure of time and means for the interest of all. While, then, so much is done on land to increase knowledge, and every town and village association, and school district has its library, let a generous portion of the leaves of this great Tree of Life be scattered over the broad and peopled ocean.

T. DWIGHT HUNT.

Seamen good Colporteurs.

Extract from a shipmaster's letter.

"My last voyage from Valparaiso, being a coasting voyage, I took with me for sale a box containing 110 volumes of Spanish scriptures;—viz: 10 Bibles, 50 Testaments, and 50 Gospels of Luke, besides a number of Tracts. They were all sold; some of them in Copiapo, but most of them in Talcahuano, and there was a great demand for more copies of the whole Bible. These Gospels by Luke were published in Chili by a Chilian Priest; and with the approbation of the Chilian Archbishop. But this is not all. New Granada enters the race and outstrips both her sister Republics—Chili and Peru—in opening the doors of religious liberty.

A sailor from a Baptist church in New York, and ordained at Kingston (Jamaica) has organized a gospel church of 80 or 90 Catholic converts, in an island bordering upon the coast. When a priest came over to reclaim them from their supposed heresy, they all had independence enough to tell him he had better *begone*. Many of the above books were sold by a catholic days-laborer on board, who in the evenings took with him a bundle, which he offered from house to house, and in the mornings returned with the price. One of the Tes-

taments he sold to a Priest who made no objection to the work in which he was engaged. Truly the Lord is going everywhere before us, bidding us go up and possess the whole earth.

"Yours sincerely,

G. W. SCHROEDER."

NOTE.—We are happy thus to introduce our friend and brother, Capt. Schroeder to the acquaintance of the christian community, that they may join us in bidding him God speed in disseminating the Scriptures along the Western coast of South America.

[Ed. Mag.

Sailor's Home, New York.

January 16th, 1850.

CAPT. RICHARDSON—

Dear Sir:—When I left your house, the Sailor's Home, last Thursday, I did not expect to write to you, but you are engaged in such a good cause, and the fruit of your labor is so plain to be seen by every one who will turn his attention to it, I feel it my duty to write to you and express my gratitude to you for it.

For about thirty years I have been in the habit of going to New York a number of times in a year, and have often noticed the sailor boarding houses, the bar, the liquor, the sailors drinking, carousing, and sometimes fighting, and others with black eyes and bruised faces; and it appeared as if there was no remedy. It was said they were nothing but sailors, and, therefore, they were passed by. But a few philanthropists saw their situation and they built the Sailor's Home.

The seat I had at your table gave me an opportunity of seeing the sailors at their meals. I have not words to express my feelings in witnessing the good order with which they came to the table, took their meals, and returned to the reading and sitting rooms.

It appears the rules of the house must be known on every sea, for it

was often that a number left the house to go to sea, and others often came to the house to board, and good order and peace came with them, and continued, so far as I saw, during the month I boarded at the house, except in two or three instances, which was so little it scarcely ought to be noticed, for as much disorder occasionally happens in the most respectable hotels.

You have raised the sailor in his own estimation, and he feels it, too, and has caught the right feeling, for they are looking up; and I often noticed that a number of them were well dressed in fashionable coats and pants. In conversation with a sailor, he said the Sailor's Home had done good: he said it had raised the sailors, and they were looking up to be officers and mates of ships.

The Sailor's Home appeared to me like a palace, compared with the houses they used to board in. Still it appeared to me the sailors at the Sailor's Home were raised as much above their former character, as the Sailor's Home was above the houses they used to board in.

I presume this has been done with considerable sacrifice to the benevolent individuals who built the house and have sustained it. As their efforts have been so well blessed, I believe the people only have to understand what they have done, and are doing, and they will cheerfully sustain an Institution that has done, and is doing, so much good, and is calculated to do so much more. Very respectfully,

Yours, W. J.

The Railway Lamp.

"Light in the darkness."—PSALM
CXII. 4.

When the traveller steps into the railway car, in the bright summer's day, his attention is drawn to the friends who stand to bid him goodbye; and as the train moves on more and more rapidly, the mile, and half, and quarter mile posts, seem racing past him, and the objects in the far distance, that appear

so rapidly to change their places and to move off the scene almost as soon as they have been observed upon it. Now, the long train, like some vast serpent, hissing as it moves swiftly along, suddenly plunges underground. The bright sun is suddenly lost; but the traveller's eye observes, for the first time perhaps, the railway-carriage lamp; and though it was *there* all the while, yet because the sun made its light needless, it was not *observed*. God's promises are like that railway light. The Christian traveller *has* them with him always, though, when the sun is shining, and prosperity beaming on him, he does not *remark* them. But let trouble come—let his course lie through the darkness of sorrow or trial and the blessed promise shines out, like the railway lamp, to cheer him, and sheds its gentle and welcome light more brightly when the gloom is thickest, and the sunshine most entirely left behind.—*Protestant Churchman*.

Were I to enjoy Hezekiah's grant, and have fifteen years added to my life, I would be much more frequent in my applications to a throne of grace. We sustain a mighty loss by reading so much and praying so little. Were I to renew my studies, I would take my leave of those accomplished trifles, the historians, the orators, the poets of antiquity, and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my Master's feet, and desire to know nothing but Christ and him crucified. This wisdom whose fruits are peace in life, consolation in death, and everlasting salvation after death. This I would trace, this I would seek, this I would explore, through the spacious and delightful fields of the Old and New Testament.

Shun familiarity with the men of the world, else celestial truth, as uttered by thee, will be contemned.



Report of Byron Bosworth,

A Missionary of the American Bethel Society.

My field of labor embraced the Seneca Lake and adjacent canals; but I have confined my efforts principally to the Lake, as most of the boatmen pass through it, and I could thus meet a greater number than by pursuing any other course. My opportunities for intercourse with the boatmen have been very favorable, and I have universally been kindly received and treated with respect. They have been unusually serious and thoughtful too during the season in consequence of the ravages of the epidemic, which had prevailed in most of the places on the canal; and often while alluding to the fact by pointing out their danger and urging them to an immediate surrender of themselves to Christ, and the tearful eye and humble confession manifested how deeply they felt on this subject.

I have usually met from 50 to 150, and sometimes 200 individuals a day, during the season, and have distributed about forty thousand pages of tracts and several hundred bibles and testaments besides the publications of the Tract Society—all of which have been received with gratitude, and read, I trust, with interest and profit. It has been my object to lead them to see themselves in the light

in which community and God sees them; and prevail upon them if possible to free themselves from their vices and rise above them, and prove themselves worthy of the respect and esteem of their fellow men irrespective of their occupation, and thinking I could better accomplish this by personal conversation, I have endeavored to converse with each individual on the subject of religion and supply them with such books and tracts as were best adapted to their respective wants.

THE SABBATH REMEMBERED.

The first man with whom I conversed was a professor of religion and a member of the church. I informed him of my business and asked some general questions about the boatmen. He replied that there were some good men on the canal, but most of them were very reckless. I asked him if many of them run their boats on the Sabbath; he said that most of them paid no regard to the Sabbath, that he was obliged to run his because he was a poor man and it would cost him \$7 or \$8 to lay by, and he could not afford the expense. I endeavored to show him the unreasonableness of his excuse, and that the command of God was remember the Sabbath day to keep it holy. About four weeks after I

met him again. He informed me he had been unfortunate; he had lain at a *break* five days on expense and had lost a five dollar bill, which had so embarrassed him that he had not a dollar to pay his towing through the Lake, and requested me to ask the Captain of the Steamboat to trust him till he came back. I immediately made known these facts to the captain, who very readily complied with his request. I improved this opportunity to shew him that God had brought upon him these light afflictions to remind him of his duty; and unless they were heeded he would doubtless be visited with severer judgments—that should he live up to his privileges and profession he would have the consciousness of having acted rightly, and the promise of God's blessing without which all else would avail him nothing. He acknowledged he had done wrong and had acted against the dictates of his own conscience, and solemnly promised never again to start his boat on the Sabbath unless actually compelled to do so. I have had the pleasure of meeting him *again* and was happy to learn that he had lived up to his resolution, and had since enjoyed himself much better and had been much more prosperous.

In conversation with another man he informed me, that he had always run his boat on the Sabbath until this season, that during the past winter he had set out to live a christian life, and resolved to live up to his profession on the canal as well as at home—that when he started out in the spring in company with those he had run with through previous seasons, he expected in consequence of laying by on the Sabbath to fall behind four or five days on a trip. He had started early on Monday morning with his men and team refreshed, had been successful beyond his expectation, had escaped one of those large crowds, and had returned three days before his neighbors who had run on the Sabbath. I might multiply facts of this kind, but enough has been said. The boatmen generally are ready and

anxious to observe the Sabbath; and should all the locks be closed on Saturday night I have not the least doubt but that most of them would make their calculations accordingly and spend the day where they could hear the Gospel preached. May we not hope that the time is not far distant when this glorious result shall be brought about, when the boatmen shall have a Sabbath and enjoy its blessings and privileges.

MASTER OF HIS OWN CABIN.

I have met but few cases of gambling and never without calling forth the acknowledgement after bringing the matter plainly and forcibly before their minds—that it is a wicked and ruinous practice. Stepping down into a cabin one morning I found the captain with several others engaged in gambling. I made known my business to which he replied that he was master of his own cabin and I need not open my mouth about gambling there. I acknowledged his authority and at the same time asked him to accept of a tract, handing him one the title of which was "a friendly word with the gamester." As he cast his eye at the title he seemed very much perplexed. I gave each one in the cabin a tract and then turning to the captain informed him that as he would not permit me to say anything, I would leave him. Looking still more perplexed he requested me to stop, saying that he did not intend to be so uncivil—that I might talk as much as I pleased. He immediately stopped gambling, acknowledged it was wrong and said it was the first time he had ever engaged in gambling on his own boat, and had he knew I was coming I should not have found him gambling then.

The habit of swearing is much more general. It has been my object to call their attention to this sinful practice and lead them if possible to see its degrading and blasting influence upon their minds and characters and those with whom

they associate and its awful sin against God—that it has done more than anything else to create and keep alive those unfavorable impressions which everywhere exist in community of the boatmen. All acknowledge it is a useless and sinful practice and many have expressed their determination to break loose from it entirely.

THE BOYS.—TWO THINGS ACCOMPLISHED.

But the most interesting class I have met on this field and those who are most needy, are the boys. My manner of reaching them is, first to see each boy alone. By taking this course I can call out all the leading facts of their lives which enables me the more effectually to adapt myself to each one's particular circumstances. I then make known these facts to their employers and prevail upon them if possible to manifest an interest in the unfortunate boys, and endeavor to do for them as they would have others do for their own children in similar circumstances. I have thus accomplished two things. I have seldom failed to awaken an interest in the employer in behalf of his boy, and in this way I have sometimes been most successful in reaching the employers themselves; and often has it called for the most humble confession, for they see that the course these boys are pursuing have been the means of their own ruin. As I was passing round one day, I discovered in the midship of a boat a man and boy engaged in gambling. To all appearances the man was robbing the poor boy of his hard earned wages as fast as possible. I approached them and remarked that I was very sorry to find them thus engaged. Neither of them made me any reply. At length the boy proposed to throw the cards into the Lake if I would give him a book. I promised to do so. He immediately threw them overboard, his money was refunded and he received a Testament with his name written in it with a promise that he would never again play cards under any circumstances. I improved this oppor-

tunity to labor with that corruptor of youth, and I trust our intercourse will not soon be forgotten.

At another time I discovered two small boys on the bow of a boat playing cards. It was as I afterwards learned the first time. As I approached them they gathered up the cards as fast as possible and tried to conceal them. I observed that I was astonished to find such small boys engaged in gambling. They immediately replied that they were not gambling, they were only playing for sport. I said to them that they were in just as much danger, for they would *certainly* play for money as soon as they could play well for sport—that that was the way all gamblers commenced. I inquired to whom the cards belonged, but neither was willing to own them. I asked them how long they had been on the canal, and if their parents were living. They had both commenced in the spring, neither had been on the canal before. One of them had a mother living, but the parents of the other were both dead. Both had been instructed in the Sabbath School, and both had shared the counsels and prayers of pious parents. One was now earning money at \$9 per month, to help support a poor mother; the other was thrown upon the world with no one to care for him. But temptation had well nigh done its work. While I was conversing with them, the one who had the cards slyly threw them behind him into the Lake. I then endeavored to persuade them to promise that they would never again play cards; but they were afraid to promise lest they should not live up to it. I told them that unless they made a strong resolution to break off immediately, I was afraid that they would never leave off, that they would become gamblers. They wished to know if a promise of that kind would be as binding as an *oath*. I told them I would fix it so it would be binding—that I would give each a Testament with a pledge written in it, to which I would affix their names. Both consented and received their Testaments. Our conversation attracted the atten-

tion of several other boys who stood anxiously waiting the result. The result was, that all these boys made a similar promise and were supplied with Testaments. Many of the boys I have met two or three times during the season, and I have been greatly encouraged to find that they had not forgot their resolutions. As I have become better acquainted with them, they have placed more and more confidence in me until they have come to regard me as their best and only friend. As I was passing round among the boats one day, one of these little boys came up to me smiling, but I did not recognize him at first. He says "Don't you know me? I am the boy you gave the Testament to." This at once suggested to my mind our former meeting. I had met him one morning about four weeks previous, sitting on the bow of a boat. He then informed me that his father was dead, and his mother was a poor woman who lived in Penn, and he had come on the canal because he had heard that he could get greater wages there than any where else. I asked him if he knew anything about the bad boys on the canal. He said he did not,—that he had only been driving three days and had never been on the canal before.

He had always been under the care of a pious mother and knew but little about the snares and temptations of a wicked world: and while I was pointing out the danger and temptations to which he would be exposed, the tears started in his eyes, and he began to tremble for his safety. I endeavored to comfort him by saying if he would *only* follow my advice, he would have nothing to fear. I placed in his hands a Testament with his name written in it, for which he seemed very grateful, and at the same time promised that he would shun the groceries and the company of bad boys, and whenever he was not engaged for his employer he would retire to his own cabin and read his Testament. At the time alluded to above he had read it nearly half through.

At another time, an individual ap-

proached me and said he would like to see me in his cabin. I immediately followed him, and as soon as we had reached it, he pointed to his driver who was lying in his berth reading his Testament. He said that the boy had been reading all the time he could get since I gave it to him. He took this course that I might see for myself that my labors were not in vain. Thus have I been cheered in the midst of my labors that God has seen fit to make me a humble instrument for the accomplishment of good.

BETHEL MEETINGS APPRECIATED AND USEFUL.

In connexion with my labors, meetings have been held for the benefit of the boatmen at Geneva, Jefferson and Corning. These meetings have been sustained by clergymen of different denominations, have been well attended, and in many instances with the happiest results. At Corning a large number of boats are constantly engaged in loading and unloading—sometimes to the number of 200 or 300. I was informed that previous to the establishment of these meetings, scarcely a Sabbath had passed without witnessing a quarrel between the boatmen and Irishmen. But since then nothing of the kind has taken place; the Sabbath has been respected and the boatmen and Irishmen have been brought within reach of the Gospel. The boatmen have appreciated these meetings very highly. They have repeatedly spoken of them while conversing with me on the subject of religion, and some have been proud to say that the minister stood on their boat when preaching to them. As the Steam-boat does not tow on the Sabbath, a large number of boats are collected at Geneva and Jefferson. These have been visited on the Sabbath and supplied with tracts and other religious reading, and notified of the meetings which were held for their benefit. In connection with the meetings at Geneva, a Bethel Sabbath School and prayer-meeting have been sustained weekly. These meetings originated through the efforts of a few devoted

ladies, and, and by their instrumentality they have since been sustained. A room has been fitted up for the purpose in the vicinity of the canal, and many of the drivers together with the children of poor and destitute families have been gathered in the Sabbath School; and from the many indications of good which have thus far attended their efforts, they find great encouragement to persevere. May the Lord in his infinite goodness bless them in their labors of love, and reward them for their self-denial and perseverance in this important work.

Respectfully submitted.
B. BOSWORTH.

Swedish Sailor Missionary's Quarterly Report.

On board several vessels I have, during these last months, had opportunity to speak with the crew of what regards the welfare of the soul, and life everlasting, and then in simplicity held forth the truths of Scripture. Upon such occasions, bitterness and blasphemy have sometimes been the immediate consequences. Some one or other have listened with attention, and that especially among those from Finland. In the month of July a mate arrived, who was here two years ago, and was then aroused together with two other sailors, who, if I am not mistaken, I have mentioned in a former letter. This mate told me, that one of these sailors was now come to the light of the Gospel, and the faith of our Lord Jesus Christ. The other he feared had returned to the love of this present world. The mate himself was still under the law, but by diligently making use of opportunities he had of hearing the word of God at my lodgings, he also came according to my opinion, to peace through faith in the Son of God, and left this place made free by, and happy in Christ.

Several others have also been with me, and heard the word of God; some have appeared moved, others not. God above knoweth the real state of their mind. I have also, during this last quarter, made a little

trip to Upsala and its neighborhood. I undertook it in the month of July, and it took me about a fortnight. At Upsala I held some meetings, reading, and in the most simple manner, explaining the word of God. The Lord gave his blessing to his word, and according to what I could perceive, seven women and one man, who were roused before, came to peace through faith in the Son of God, and are now rejoicing in Him, who is made of God unto us wisdom, and righteousness, and sanctification and redemption. From Upsala I proceeded to the village of Waxala. I also held a meeting with the peasants who appeared much moved. Several women and one man among these had before some knowledge in the word of God. From Waxala I went to another village called Berthaga, where I observed and spoke from the word of God. There they also appeared to listen attentively, yes, some appeared even moved. From thence I came to a place called Nordby, where in the beginning, I experienced much kindness, and the people showed a great desire to hear the word of God, but before I expected it, the Devil with his helpmate had arrayed themselves for an open battle, I was threatened with imprisonment, fetters and severe punishment, if I did not as soon as possible leave the place. I therefore thought it most advisable to retire, though it was painful for me as well as for many others. I then proceeded to the village of Haga, where many were assembled, to hear the word of God with attention. From Haga I went to Kilinge, where I also was treated with kindness. A meeting was held there, which was attended by many; when it was finished, they were astonished at it, as something quite new. "We have never heard the like before," they said; "If this is the truth, few will be saved." The master of the house also arose and acknowledged openly, "I do not yet believe, but may God lead me into the right way, I have hitherto been neglectful in spiritual things, but I hope it may be better. I will hereafter, as well as I am able,

have family worship, that we might through the mercy of God, in that way, come to the truth and the right." In this way the Lord gave His blessing with His word, and many were moved and brought to a care for their eternal welfare. By letters from Upsala I have heard that the work of grace begun in their villages is continued. The peasant at Kilinger who promised to have family worship, continues it still, and his neighbors also attend it. In the village of Nordby, the man and his wife who threatened me with punishment, have begun diligently to attend the preaching of faithful teachers, as well as a woman who began to listen to the word of God during my stay there. A feeling of desire and seeking for Him who is the way, the truth and the life, has begun; may he who has begun the work, graciously continue and finish the same, to the glory of His name, and the salvation of poor souls!—

The number of Bibles and New Testaments sold during this quarter, amounts of the former, 96, of the latter 31, as altogether 127 copies. I will finish by imploring the grace and blessing of God upon your honorable Society and its activity. May it for a long, long time continue, and be crowned with a rich blessing is the cordial wish and prayer of your Society's

Most humble Servant,
A. M. LJUNGBERG.

Stockholm, October 9th, 1849.

Important Post for a Seamen's Chaplain.

We make the following extract from a letter written by the Rev. T. Dwight Hunt to the Editors of the "Independent," New York. At no distant day the American Seamen's Friend Society must station a Chaplain to Seamen there.

LETTER FROM CALIFORNIA.

SAN FRANCISCO, Nov. 14th, 1849.

MESSRS. EDITORS:—Perhaps a voice from a watchman at this outpost will not be unwelcome. I

have now entered on my second year of vigil and of labor. For four months I occupied this post alone. The year for which I was employed as chaplain to the citizens of this town expired on the 1st inst. That year was one of great change and great improvement. On my arrival on the 29th of October, 1848, there might have been here a population of fifteen hundred. Now we number fifteen thousand; some say twenty, and others still twenty-five thousand souls! The town then exhibited the appearance of a thriving village: now we have the crowded and busy avenues of a growing metropolis.

A few ships only rode in our harbor—now the fleet of an eastern city shuts out the "contra costa" from our view. An arrival was then hailed as a rarity, and announced with cannon—now thirteen vessels in one day do not seem to add to our fleet, or attract the attention of others than the owners and consignees. It was with great difficulty goods could then be landed over the mud flats of the receding tide—but now "central wharf" is marching out to deep water and receiving the products and wares of all nations. Receiving ships, too, are moored for storage, while the demands of a growing commerce are filling up the "flats" for the erection of stores and warehouses, and the "steam pile driver" is settling down the foundations of others over the bay itself. We had no means of conveyance south or north only on horseback and in launches—now daily stages connect this center with distant towns; and steamers also daily communicate with the rising towns on the bay and rivers. The "Senator" recently arrived from the States, now makes the trip by daylight between this and Sacramento city—the New York and Albany of this country, and of about equal distance the one from the other. As on the Hudson, so here steam and sail vessels of every tonnage ply our waters and divide the commerce of this inland sea.

Mariner's Church in Roosevelt St. N. Y.

Rev. H. Chase, Preacher.

This is believed to be the first permanent place of worship ever erected for sea-faring-men. On the 4th of June, 1820, it was opened and dedicated to the worship of God; and from that day to this, it has been opened three times on each Sabbath, besides several evenings during the week for religious services.

The fruits of these means of grace have from time to time appeared; so that the early friends of this enterprise who still survive, as well as the later ones, have abundant reason to bless God that they were led to put a hand to this work. From the 29th Annual Report we gladly make the following extract;—

At one of the Temperance meetings, not long since, a stranger, apparently near forty years of age, at the commencement of an impressive address, expressed his great regard for the Mariners' Church. On being asked, at the close of his address, his reasons for that regard, he stated that, when a young man, he attended the church steadily for a number of years. "It was here" he continued with deep emotion, "under the sound of the Gospel, that I first received serious impressions on the subject of religion, and these impressions never left me till I found redemption in the blood of Christ. I believe my sins are pardoned. I enjoy peace with God, and am now striving to do all I can for the benefit of my fellow-men. I have reason to feel a great regard for the Mariners' Church."

The weekly lecture and prayer meetings continue, as heretofore, to be held in the rooms of the basement of the church. The present attendance differs very little from that of past years. These meetings are of a more social character than those of the Sabbath, especially the prayer meetings. They have been the means of spiritual strength and comfort to pious seamen and others that have attended. In the prayer-meetings the sailors engage in prayer, relate their Chris-

tian experience, state the gracious dealings of God with their souls, and exhort their seafaring brethren to flee from the wrath to come. Occasionally too a penitent sailor, burdened with a sense of his sins, asks what he must do to be saved, and, requests an interest in the prayers of the people of God. A few weeks since almost the whole time of the meeting was occupied by the prayers and remarks of pious seamen. The services continued an hour and a half, and the various exercises were brief and very appropriate.

This meeting was rendered more interesting by the presence of a sailor, who gave a sketch of his remarkable life and religious experience. According to his own account, he ran away from his father's house and went to sea at the age of fifteen years. He spent five years in the Pacific Ocean, an enemy to God, and a leader in wickedness among his shipmates. As a sailor, he visited the Friendly, Fegie, Navigator, Society, Sandwich, and other islands in that vast Ocean, everywhere opposing and speaking evil of the Missionaries, and sowing the seeds of sin and death along his passage. After this he sailed to Liverpool, and from thence, without purpose or object he wandered away to Constantinople. There he gave himself up to dissipation, drinking incessantly, subsisting on fruit, and lying in the streets at night. Five days and nights of excess and exposure made him a fit subject for the cholera, by which he was at last attacked. He expected to die in the streets of Constantinople, among the followers of the false Prophet. As he lay upon the ground, his head resting upon his tarpaulin hat, with no friendly hand to relieve him, and expecting soon to breathe his last, one of that very class of men whom he had so bitterly opposed providentially passed by. It was the Rev. Mr. Hamlin, a Missionary in that city, and he proved to be an angel of mercy. As the almost dying sailor raised his languid eye

to the face of the Missionary, a faint hope for a moment relieved the agony of his heart. He listened eagerly to catch the accents of his native tongue, but the Turkish language fell upon his ear, and all hope was instantly extinguished. The Missionary, discovering his own natural mistake, for so changed was the sailor that no one could have told what was his native land, at once addressed him in English. The language of heaven could scarcely have been more grateful to the sailor. Suffice it to say, that he was immediately removed to comfortable quarters in a Greek family, where a few weeks of good nursing and medical attendance, with the blessing of God, restored him to health. But what is best of all, the instructions and prayers of the Missionaries of the American Board were the means of bringing "him to the feet of Jesus, clothed and in his right mind." He is now walking in the fear of the Lord, a monument of divine mercy, an example to his seafaring brethren, *and a minister of Jesus Christ*. He is laboring to promote that cause which he once despised; he is the devoted friend of those Missionaries whom he once opposed; and a short time since, in this Mariners' Church, he preached to the men of his own class the unsearchable riches of Christ.

Fortunate Escape.

An old man, named Aaron Jolly, who was engaged to hook on the baskets at the bottom of the pit at Messrs Rylance's pit at Wigan, had hooked on a basket on Saturday, which had begun to ascend, when he found that one of the hooks had caught the bottom of his trowsers; he caught hold of the basket with one hand, and threw his arm round the conducting rod. In this way he was hoisted about 200 yards, and got within 20 yards of the surface, when his head came in contact with some protruding object. The shock made him relax his hold, and he fell with his head

downwards; but the hook retained its hold of his trousers, and the old man was hoisted up by one leg, his head hanging downwards. In this position he was suspended for a few seconds over a depth of 240 yards, the persons on the "brow" being so taken by surprise as to be incapable of rendering him assistance. The old man's voice brought them to recollection, and he was then speedily released from his perilous situation. He immediately requested to go down again for his hat, but was not allowed to do so. The only injury he received was that his arm was slightly burnt by the friction of the conducting rod, and on Monday morning last he resumed his usual occupation.—*English paper.*

Kind treatment Reciprocated.

On the 22nd of March, 1832, the American ship "Glide," was wrecked on one of the Fiji Islands. From the volume, entitled the "Wreck of the Glide," we make the following illustrative extracts:—

If the blessings of civilization and Christianity had been here enjoyed, we should have felt more assured of being treated with kindness by those about us. Those devoted men, who put their lives in peril, that they may dispel the moral gloom of paganism, are worthy of high esteem for their self-denial, even if the welfare of the shipwrecked sailor be alone considered.

Soon after the completed plundering of the ship, a council respecting us was held in the Boore by the king, priests and warriors. The conduct of Santa Beetaduring and after the night of the wreck, plainly showed his good will towards us; and, besides other marks, a brief declaration of the king's manifested his kindness of purpose. It was told me, that on the arrival of the first boat's company at Bonne Rarah, the captain was thus questioned by the king. "Should Fijians be cast ashore among your people, how would

you treat them?" "Kindly," was the reply. "Then," rejoined the king, "I will treat you kindly; go with your men to the Boore, and I will protect you." Nevertheless, how the consultation would end, was a source of misgiving, for the opinions expressed were various. The king and Santa Beeta urged, that our services would be very valuable in showing the use of muskets and in repairing them, in making bullets, &c., not probably, meaning that this was the highest motive for sparing us, but thinking that it would avail most in that assembly. One chief thought that we should eat too much, and hence, prudentially suggested our being at once dispatched. The high priest (Numbetta) arose to give his judgment, which was awaited with great interest. This man was very black, of monstrous size, and very repulsive in aspect, looking as though he could be a terror to good or evil-doers, as best suited his instant purpose. He recommended to make hogs of us, alluding to the practice of killing these animals by blows on the head, cooking and eating them. This advice was consistent with the well known character of this priest. It was said, that, on the morning before the wreck of the ship, Numbetta stood out side of his hut, yelling and shaking hideously. Indeed, the natives frequently declared, that their priest *shook* the vessel ashore. It is surprising that such a man should be allowed by so good a king, to be the spiritual head of his people: it is not unlikely, however, that the will of the priest to occupy this post, was stronger than the king's power to displace him.

After much discussion, the better counsels of the king and Santa Beeta prevailed. This grateful decision was soon made known to us all, to some of our number by "kysees," or natives of the lower caste, running and embracing us, crying out "Samboola boola papalangi,"—the white men will not be injured.

Soon after the breaking up of the council, the king, doubtless, as a reassurance of his favor, returned to us a few articles of ours, which he had, showing, by his way of distribution, either his supreme contempt for marine rank, or his great error in valuation; for, whilst, to the crew generally he gave garments or other things very needful and acceptable, upon Captain Archer he bestowed with the utmost dignity and condescension, a worn-out chart, and a useless fragment of an old flannel shirt. Due thankfulness was, of course, expressed by the captain for these tokens of royal beneficence; for the favors of a despot, who held our lives in his keeping, were not to be received with manifest displeasure.

The interest of the king in our welfare constantly appeared during our three months' residence at Bonne Rarah. Almost daily he looked in upon us, to ascertain our wants, and kept in his house, apparently for our sole use, quantities of tea, coffee and tobacco, which he distributed to us as need required. A portion of food was invariably set a side for us, whenever he prepared a feast. If in our walks about the village we met him, the salutations "sah-andra, touronga-lib," *welcome king*, "sah-andra, papalangi," *welcome white man*, were amicably interchanged. There was withal about him a dignity, that well comported with his kingly character, and showed that any violations of loyalty on the part of the natives, or of due respect on ours, would not be unrebuked. With extreme gratification I learned, after returning home, that Capt. Archer had since visited Bonne Rarah, in the barque Pallas, and bestowed upon his Majesty a rich scarlet cloak, a token of gratitude from the worthy and venerable owner of the Glide for the protection afforded us in our disasters. The savages generally, like their king, were heartily disposed, according to their power, to relieve our distresses, and make us comfortable.

Incident at Whale's Back Light-house.

Near the entrance of Portsmouth harbor, about a mile south-east of Fort Constitution, this lighthouse arises amid the waves, showing nothing of the rocky basis upon which it is reared, except at low water. Being open to the ocean, the storms beat heavily against it, at times throwing the spray over the lantern, and sweeping the sheathing from its side. In one of these storms, even the stout heart of Joseph L. Locke, a former keeper, quailed, as he told us afterwards, when he heard the waves dashing furiously around his isolated tenement, the mad ocean forbidding his departure and threatening every moment to engulf the whole concern. This lighthouse, however, is never without its tenant, or without numerous applicants when a vacancy is expected.

A few months since Capt. Jedediah Rand, of Rye, was appointed keeper. It not being a desirable place for a family, he has usually kept one of his children with him, making a change every few weeks, each desirous for an opportunity to visit the romantic resort. Early in September came the turn of his only daughter, Elizabeth Jane, a young lady who had been three years in her teens.

After spending three weeks with her father, on the 25th of September they prepared to go to the main land. The float was lowered in which they proposed to go to Newcastle, and the daughter seated awaiting her father, when a high sea upset the boat, and she was thrown into the ocean. Her father sprang in, swam to his daughter, caught her, got on the bottom of the boat, and drew her up by his side. In a few moments, another sea turned the boat over right side up, and threw them again into the ocean. The daughter sank; her anxious father caught her as she came up, swam with her to the boat, got in himself, and while endeavoring to get her in, another sea turned the boat bottom up,—leaving them in the ocean.—Again the young lady sank, and

when her father reached her as she came up, was so exhausted that she could make no further effort to sustain herself.

Once more on the bottom of the boat her father held her by the right arm and kept her head above water, but was unable to prevent the surf beating continually over her. Here hope of rescue departed from her, and she looked upon death as inevitable. "Father, do I not love you," said she at this moment; and "I want to go to Heaven"—were her last expressions before she became insensible. The cry for help was heard on board a schooner which was going at that critical hour out of the harbor. A boat was instantly despatched from the schooner by Captain Frisbee, and in a short time the father and daughter were relieved from their perilous position, taken into the boat, and brought to Newcastle. The father sitting on the side of the boat, laid his apparently lifeless child across his knees, with her face down, and as the boat proceeded she vomited and revived so as to speak before reaching the land. And notwithstanding the perils she had undergone, her attachment to her father led her to choose to return with him to his post of duty that afternoon, rather than remain with strangers, separated from him.

Capt. Rand expresses great gratitude to Capt. Frisbee, of Kittery, and his men for their prompt and efficient aid in the hour of peril.—*Portsmouth Journal.*

"The King's Business."

Mr. John Nelson, a celebrated Methodist preacher, being once desired by his master's foreman to work at the Exchequer on the Lord's day, on the ground that the King's business required haste, and that it was common to work on the Sunday for his Majesty when anything was upon the finish, Nelson boldly declared "he would not work upon the Sabbath-day for any man in England, except it were to quench fire, or something that required immediate help."

"Religion," said the foreman, "has made you a rebel against the King." "No, sir, he replied, "it has made me a better subject. The greatest enemies the King has, are Sabbath-breakers, swearers, drunkards, &c., for these draw down God's judgments both upon king and country."

He was told he should lose his employment if he would not obey his orders; his answer was, "He would rather want bread than willfully offend God."

The foreman swore he would be as mad as Whitefield if he went on. "What hast thou done," said he, "that thou needest make so much ado about salvation? I always took thee to be as honest a man as any I have in the work, and would have trusted thee with £500." "So you might," replied Nelson, "and not have lost one penny by me." "I have a worse opinion of thee now," said the foreman. "Master," said Nelson, "I have a much worse opinion of myself."

The end was, the work was not pursued on the Sunday, and J. Nelson rose in the good opinion of his employer for having shown a sense of his duty as a Christian.

Man.

An image of the Deity, which occasionally acts as if it were anxious to fill up a niche in the temple of the Devil. The only creature which, knowing its mortality and immortality, lives as if it were never to die, and too often dies as if it were never to live:—the soul being gifted with reason, the only one that acts irrational: the nothing of yesterday—the dust of to-morrow. Man is a fleeting paradox, which the fulness of time alone can explain; a living enigma, of which the solution will be found in death.

When Fenelon's library was on fire, "God be praised," said he, "that it is not the dwelling of some poor man."

For MINISTERS.—Learn to be abused without being angry.

The Folly of Pride.

The very witty and sarcastic Rev. Sydney Smith, for many years one of the contributors to the great English Reviews, thus discourses on the folly of pride in such a creature as man.

After all, take some quiet, sober moment of life, and add together the two ideas of pride, and of man; behold him, creature of a span high, stalking through infinite space in all the grandeur of littleness. Perched on a speck of the universe, every wind of heaven strikes into his blood the coldness of death; his soul floats from his body like melody from the string;—day and night, as dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the creations of God are flaming above and beneath. Is this a creature to make himself a crown of glory; to deny his own flesh, to mock at his fellow, sprung from that dust to which both will soon return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons, is he never stopped by difficulties? When he acts, is he never tempted by pleasure? When he lives, is he free from pain? When he dies can he escape the common grave? Pride is not the heritage of man; humility should dwell with frailty, and atone for ignorance, error and imperfection.

Warm Feelings in a Cold Country.

"We are happy to record the fact that important assistance was rendered to the American whaleship Tiger, Capt. Brewster, by H. B. M.'s ship Blossom, during the past season, in the Northern ocean. The Tiger being shut in by ice, the crew of the Blossom cut through two miles of ice, and came thirty miles to her assistance. Such acts are calculated to cherish a kindly feeling between the two nations, and to cement the bond that a common language and a common origin should be continually strengthening."—*Polynesian.*

NAVAL JOURNAL.

Ship Building.

The amount of tonnage built in the United States in the year ending on the 30th of June last, was 256,577 tons, consisting of 1,547 vessels, of those 198 were ships, 148 brigs, 623 schooners, 208 steamers and 370 sloops and canal boats.

More than half the entire number of ships, viz. 118, were built in Maine, besides 107 brigs, 105 schooners, 5 sloops and 7 steamers, making a tonnage of 82,256 tons. In Massachusetts, 33 ships, 7 brigs, 65 schooners, 9 sloops and 1 steamer, making a tonnage of 23,888 tons. In New York, 17 ships, 8 brigs, 64 schooners, 155 sloops and canal boats, and 21 steamers, total 44,104.—Advertiser.

French Trade to Buenos Ayres.

According to the official Custom-House records, Havre has sent this year to Buenos Ayres, twenty-one vessels, averaging more than two hundred tons each, laden with silks, cotton and woolen goods, fashions, perfumery, &c.; chiefly Paris and London articles. Total value, from eight to nine millions of francs. Up to September last, twenty-two vessels arrived at Havre from Buenos Ayres, with cargoes of leather, wool, &c., estimated at five millions. Seventeen vessels, of about the same average tonnage, went from Bordeaux. It is calculated that the trade to and fro has employed, this year, not less than a hundred and five or ten vessels, with an aggregate tonnage of twenty thousand tons, and cargoes of the gross value of forty millions of francs. On the other

hand, French commerce with Montevideo is insignificant—only some hundreds of thousands of francs.

Deaths in the Pacific.

At Honolulu, Oct. 29th, 1849, Capt. Edwards, Master of ship Tuscan. May 1. On board ship Levant, Franklin Sheffield. Oct. 24th, on board barque Prudent, John Craig, of Elizabethtown, N.J. On board brig Fanny, Lewis Herring of New York city. At Honolulu, Sept. 21, Edgar Johnson, belonging to the Preble, on board Tuscan, Oct. 15, James Harrington, carpenter, of New York city. On board Gen. Scott, August, 1849, George Gibbs, of Saratoga, N. Y. August 5th in the Ochostk Sea, Cyrus J. Robinson, of Fair Haven, belonging to ship Julian, drowned. Albert D. Brown, 2d officer of the Parachute, drowned, also Richard Fuller, of Hudson, N. Y. May 16th Sloan B. Clifton, of Brooklyn, N. Y. seaman on board of the Brookline, drowned. Lost overboard from ship Henry Kneeland, Aug. 29, 1848, Wm. Draper, of Brooklyn, N. Y. Also June 12th 1849, Southerman Osmer, of New Bedford, June 14th. Also Charles Mc. Norton, of N. Bedford.

One Crowning Joy.

There is indeed one crowning joy,
A pleasure that can never cloy,
The bliss of doing good ;
And to it a reward is given,
Most precious in the sight of Heaven,
The tear of gratitude.

DISASTERS.

Schr. *Belle*, of Brookhaven, hence 10th Dec. in ballast, for Wilmington, N. C. was abandoned 16th.

Schr. *Brookhaven*, from Norfolk for Fall river, with corn, was totally lost in the gale, 24th Dec. near Absecom.

Schr. *Gazelle*, Smith, from Virginia, with wood, went ashore on Chincoteague Shoals 22d Dec. filled and sunk.

Br. brig *Chaffey*, from Labec for West Indies, returned 27th Dec.; lost first officer overboard, in the gale of 22d Dec. between Cape Sable and George's Bank. Capt. Chaffey was killed same time.

Br. Brig *Growler*, eight days from Baltimore for St. Johns, N. F. struck on South side of Sable Island 17th Dec. and became a wreck.

Chatham, December 10.

Schr. *Amazon*, of West Thomaston, Me. from Wickford, R. I. for Boston, sprung a leak in Boston Bay, night 5th Dec., about 8th Dec. was run ashore on Monomoy Point.

Key West, December 22.

The ship *Maryland*, Ruark, of Alexandria, from Baltimore for New-Orleans, ran ashore evening 11th inst. on the Alabamian Shoal, a few miles from this place. Total loss.

Brig *Walpole*, from Boston for Frankfort, to load for Havana, has been totally wrecked on Monhegan.

Br. brig *Oak*, (supposed Metcalf, master,) from a port on the Pacific for Swansea, foundered in about lat. 6. N. lon. 34. W. The first officer was carried down by the vessel. The master and thirteen men were taken from the long boat soon after, by Br. brig *Xarifa*, at Pernambuco.

Schr. *Minesota*, Richardson, from Wilmington, N. C. for Boston, went ashore in Vineyard Sound night 19th Dec. and became a total loss.

Schr. *Cinderella*, of and from Providence for Charleston, via Millstone Point, Conn. was totally lost at latter place a short time since.

Letters received in New-London, confirm the report of the loss of ship *Richmond*, Winters, of Cold Spring, from Bhering's Straits, on the 2d August last.

Schr. *William & Sally*, of Castine, with Lumber, went ashore at 10 p. m.

22d Dec. on Talpey's Beacon, Cape Neddock, York, Me. vessel badly stove.

Schr. *Cygnets*, hence, cargo for an Eastern port, (supposed Machias,) parted her cables, and went ashore on the rocks at Cape Elizabeth, East of Spurwick River, in the storm, eve 22d Dec. The vessel bilged, and was expected to be a total loss.

Dividing Creek, December 24.

The schr. *Export*, of Orient, from Philadelphia bound to New-York, foundered at her anchors near Egg Island Light, Delaware Bay, yester morning, in two and a half fathoms at low water—all hands saved.

Schr. *Juno*, Walton, of and from Bath for Boston, off Nahant Rocks, steering S. W. by S. evening 22d Dec. had fore-sail blown away, and in consequence drove ashore at 6 p. m. on Chelsea Beach, and immediately went to pieces.

Schr. *Ellen Sedgwick*, of Newark, from Richmond for this port, foundered in the S. E. gale 22d Dec. off Absecom, about 2 1-2 p. m. Capt. Beaston and crew, with the exception of the mate, (Enoch Champion,) were lost.

Brig *Belle*, which sailed from St. John, N. B. Dec. 22d, for Liverpool, went ashore on the west end of Long Island, N. S. during the gale 23d, and became a total wreck.

The Buffalo Commercial Advertiser published a statement of the disasters and losses which have happened on the lakes during the season of 1849. The total loss of property is estimated at \$368,171; number of lives lost, 24. Total loss of 1848, \$420,512, which exceeds the loss of 1849 by \$52,341. Loss of life for 1848, 55; exceeding the loss of 1849 by 21.

Schr. *Sarah Hamilton*, of Thomaston, hence for Boston, parts of which, and cargo known to be on board, came ashore at Nauset, Cape Cod, 3d Dec. is reported to have been run down at sea. Capt. Clough and crew were taken off, and have arrived at this port.

Schr. *Warrior*, (believed of Frankfort,) from Ellsworth for Boston, totally lost, near South Thomaston recently.

Sloop *Emerald*, of Mattapoisett, from Norwich for Mattapoisett and Fairhaven, went ashore on Hen & Chickens 16th Dec. at 10 p. m. In the afternoon she bilged and capsized.

Br. brig *Thalia*, Patten, of and for Yarmouth, N. S. was totally lost 21st Dec. at the mouth of that harbor.

Halifax, N. S. December 15.

The barque *Thomas Henry*, Keith, and brig *Rio Grande*, Love, left Pugwash Dec. 1st, all bound to Europe. The *Thomas Henry* was wrecked same day, on the Cape Breton side of the Gut of Canso; and the *Rio Grande* ran ashore on Pictou Island same night; the crew succeeded in landing some time after, with the loss of one man. The brig soon after took fire, from the cabin stove, and burnt to the water's edge.

Brig *Agenoria*, Patterson, from Scotland, 45 days, for Halifax, struck going into Pope's harbor night 7th Dec. and immediately sunk.

Ship *Caleb Grimshaw*, Hoxie, of and for this port from Liverpool, took fire in the hold 12th Nov. and was finally abandoned 21st. She had 390 passengers who lost all their property. The Br. barque *Sarah Cook*, fell in with her on the 16th and took off Capt. H. and five others, and on the 18th had taken off 163 passengers, and all the crew except six; on the 21st, all remaining on board were removed to the barque, the vessel being then under the lee of Flores; at this time the hatches were raised, and the good ship *Caleb Grimshaw* was soon consumed. Capt. H. chartered the S. to carry the passengers to this port. About sixty passengers left her on a raft on the second day of the fire, and are supposed to be lost; and we understand, a number of others perished, probably a hundred in all, including those in the boats and on the raft.

Schr. *Splendid*, of Gouldsboro, was abandoned off Seguin, afternoon of 30th Dec. nearly full of water, and in a sinking condition.

Brig. *Aerial*, Hadley, of and from Salem for Para, was lost on Braganza Shoal, mouth of Para River, Nov. 21st.

Br. ship *Constitution*, 27 days from Belfast &c. went ashore in a fog at twelve o'clock, night 9th inst. 20 miles east of Fire Island Light, a total loss.

Br. brig *Samuel Hicks*, of Windsor, from Liverpool (Nov. 8th) for Castine, Me in a sinking condition, having five feet water in her hold, with loss of mast and sails, was fallen in with 16th Dec. and

the crew taken off with the greatest difficulty, and in a most distressing state, having been pumping constantly for five days, and the leak gaining on them, by ship *Catharine Edwards*, at this port.

The schooner reported sunk off the Fort Buoy is the *Tarry Not*, Davis, of and from Talbot County, Md. for Baltimore. She went up about 11 o'clock night 10th inst. and having got into the ice, came to anchor, and all hands turned in for sleep. During the night, the captain awaked and found the cabin half full of water. He aroused the crew and set the pumps in motion, but without any effect. The crew abandoned her, and in thirty minutes after she went down, leaving her masts only above water.

Br. barque *Economist*, of Yarmouth, N. S. from Norfolk for Demerara, was capsized in a gale Dec. 22, and water-logged 30th. Captain Perry and crew were taken off by ship *Elsinore*, which arrived below New-Orleans.

Newport, W. November 23.

The *Caroline*, Wyman, of Yarmouth, N. S. hence for Bermuda, was in contact at midnight, 21st Dec. Lundy Island Light bearing east eight miles, with the *Commerce*, Henry, from London for Alexandria, U. S.; arrived here and was abandoned by her crew, who supposed her to be sinking, and got on board the *Commerce*.

Ship *Sultan*, of and for St. John, N. B., before reported ashore near Moose-pecca Light, was broken in six pieces.

Schr. *Increase*, from Philadelphia, bound to Charleston, was sunk morning 25th Dec. above Delaware city. A boy was drowned in the cabin.

Guernsey, December 19.

The packet ship *Oneida*, from New York to Havre, was driven ashore this morning during a heavy gale at N. N. W. is expected to become a total wreck.

Barque *Turbo*, was totally lost on the Moselle Shoals 20th Jan. on her voyage from Boston to Mobile or New-Orleans.

Sloop *Domestic*, of Norwalk, from that place for this city, was burned off Stamford, and sunk 30th Jan.

Schr. *Dove*, of South Thomaston, went ashore near Ash Point Creek night 25th Jan. and became a total loss.

Schr. *Samuel Whitemore*, of Deer Isles from Port-au-Platt for this port, dis-

masted and abandoned, was fallen in with 25th Jan. by Sicilian barque Cerere, arrived here.

Br. ship *Sailor Prince* from Liverpool for New-Orleans, and 375 passengers, was totally lost on a reef near the Island of Caucun about Nov. 12th, her passengers were all landed safely, but several dead from exposure.

A letter from Capt. Wood, of the *Sarah Francis*, of Fairhaven, dated Tahiti, Sept. 1st, states that he had just arrived at that Island in a small vessel from the Island of Roratonga, where his ship had been wrecked.

Barque *Dudley Selden*, Sardy, of and for this port from Roquetas, founded at sea, off Cape Sacratiff, Nov. 22d. The crew were saved.

Brig *William Davis*, Cook, of Boston from Miragoane for Boston, struck on the reef on the east end of the French Cays night Nov. 15th, and was totally lost.

Key West, January 15.

The barque *Sarah Bridge*, Strout, from Gibraltar for New-Orleans, ran ashore on Loggerhead Reef, Tortugas, 11th, total wreck.

Lahaina, November 11.

The ship *Mercury*, of Stonington, took fire 6th inst.; total loss of ship.

Schr. *Hannah and Jane*, Smith, of and for Boston from Aux Cayes, founded 29th Jan. off North Island, one of the Bahamas; and the officers and crew, who saved only their lives, arrived at New-Orleans in the schr. Time, from Nassau.

Guayaquil, November 18.

We learn that the whale ship *Gem*, of Sag Harbor, was wrecked in January last on Suwarrow's Islands, which are a number of sand banks, surrounded by a large reef, about 500 miles to N. E. of the Navigation Island.

Brig *Friendship*, Rumble, of Harrington, at this port from Darien, 22d Jan. in a gale, washed overboard from the wheel one man, who was lost.

Brig *Gilbert Hatfield*, Nov. 23d for Jeremie, St. Dom. got aground on the Bar, at the entrance of Jeremie harbor, night 12th of Dec.; and became a total loss.

Ship *Tonquin*, of Boston, hence (Jan. 20th) for San Francisco, got upon the Whaleman's Spit, at the entrance of the harbor, Nov. 19th, and bilged in 24

hours. It was expected she would be nearly a total loss.

NOTICES TO MARINERS.

Nantucket, December 24, 1849.

New Light-house.—On and after the 1st day of February, 1850, there will be shown from Sankaty Head, on the S. E. part of the Island of Nantucket, a new Light, bearing North by East 23 miles from the Light-vessel on Pollock Rip, and North by West nine miles from the fixed white Light on the extremity of Great Point, Nantucket.

The new Light will be a fixed white Light, with brilliant white flashes; two successive flashes being given at intervals of one and a half minutes, then the third flash at an interval of three minutes, followed by two successive flashes at intervals of one and a half minutes, then a third flash at an interval of three minutes as before, and so on for the time that the Light is visible. The fixed Light will not be visible farther than 12 or 15 miles, beyond which the flashes only will be seen.

The Light is projected by a revolving lenscular apparatus of the second order.

The centre of the Light will be 150 feet above the level of the sea, and the flashes will be visible as far as this elevation and the state of atmospheric refraction permit.

The Light-tower is 70 feet high from base to top of lantern, and will be painted in three rings horizontally; the top and bottom rings being white, the middle ring red. WILLIAM R. EASTON.

— Collector.

Life Boats, &c.—The schooner *Excelsior*, having on board the Government Life-saving apparatus, for the Long Island Coast, sailed 22d ult.

It consists of ten "Francis' Metallic Life Surf Boats," with oars and buckets from the Novelty Works; ten stoves, with wood, &c. from Shepard & Co.; ten mortars, with shot having spiral springs attached, for throwing the line; powder, in canisters; blue lights and quick matches; port fires, match rope, lanterns, oil, hawsers, hauling lines, &c. A house is also provided for each station, together with a wagon for each boat.

They are to be deposited at the following stations:

Station No. 1, at Eaton's Neck; No. 2, at Fisher's Island; No. 3, Anug Anset; No. 4, at Budy Hampton; No.

5, at Quogue ; No. 6, at Morecher ; No. 7, at Bellport ; No. 8, at Fire Island ; No. 9, at Long Beach ; and No. 10, at Barn Island.

The whole has been arranged under the direction of Walter R. Jones, Esq. President of the Board of Underwriters. The Government apparatus has been so successful, as far as provided, especially in saving the lives from the steam ship *Eudora*, that the whole sea coast should be supplied.

New Light-house.—Notice has been received at this port of a new Light-house which has been erected upon the Point of Ardnamurchan, in the County of Argyle—the Light of which was exhibited on the night of Saturday, the 1st of December, 1849, and every night thereafter, from sunset until sunrise. The following is a specification and description of the Light-house :

The Light-house is in lat. 56. 48. 45. N. and lon. 6. 13. 30. W. By compass, the Light-house bears from Calliach Head, N. E. $\frac{3}{4}$ E. distant seven miles ; from the Cairns of Coll, E. S. E. distant three miles ; from Kana Head, S. $\frac{1}{4}$ E. distant thirty miles ; from Scour of Eigg, S. W. by S. $\frac{1}{4}$ W. distant eleven miles ; and from Bo Askadil Rock, W. S. W. distant seven miles. The Ardnamurchan Light will be known to mariners as a fixed Light of the natural appearance. It will be visible in a North Westerly direction from N. E. by E. $\frac{3}{4}$ E. round to S. W. by S. The lantern is elevated 180 feet above the level of the sea ; and the Light will be seen at the distance of about six leagues ; and at lesser distances according to the state of the atmosphere.—*St. John, N. B. New-Brunswicker.*

The *Savannah Republican* of the 25th ult. states that a Light has been erected by order of the United States Quarter-master, at Indian River Outlet. It is elevated about 30 feet above the sea, and can be seen about twelve miles.

The plain Light on the end of the Delaware Breakwater has been replaced by a scarlet one.

Light-house on Cape Sierra Leone.—Bearings of a Light-house recently erected on Cape Sierra Leone, made respectively by the Master of H. M. S. *Sea Lark*, under the command of Captain Moneypenny, and by the Master of H.

M. S. *Water Witch*, under the command of Capt. Quin. Arrangements have been made for lighting the lamps on the evening of February 1, 1850.

The Light-house stands on the extremity of the Cape, is 69 feet from the base to the top of the lanthorn, it bears from the Carpenter Rock E. 1-2 S. by compass, and from the West edge of the Middle Ground, S. W. 1-2 S. therefore vessels coming from the Westward should be careful not to bring the light to bear more to the Eastward than E. S. 1-2 S. and coming from the Southward not to alter course until the light is on that bearing, and coming from the Northward should not bring the light more to the Westward than S. S. W. 1-2 W. until King Tom's Point comes on with the centre barrack, by S. S. E. $\frac{3}{4}$ E. to avoid the Middle Ground. Latitude of Cape Sierra Leone Light-house, 8. 30. N. ; longitude of do 13. 17. 45. W. ; bearing of the Carpenter Rock, W. 13. 7. S.

Port of Aden.—The port of Aden becomes free to all nations on the 1st of January, 1850 ; and no duties will be imposed of any kind, on imports or exports, or ships visiting Aden for the purpose of trade.

There is a Light to be established on the outer Buoy of this harbor, by the Hon. East India Co. for the guidance of vessels going in and out at night. The vessel is expected to be ready for her moorings Jan. 1, 1850.

MISSING VESSEL.

Brig Deposit, Clark, of Boston, sailed from Rio Janeiro early in February last for Coast of Africa, and has not since been heard from.

Schr. "Emerlons," Phillip, to Snow Hill, Md. left Baltimore 14th ult. and has not since been heard of.

Fishing schr. *Levi Woodbury*, Fears, of Gloucester, sailed from Portland Oct. 8th, since which nothing has been heard of her.

MEMORANDA.

Stopping fire in ships.—A practical chemist of London, in a letter to one of the journals, referring to the loss of the ship *Caleb Grimshaw*, says that the fire in the hold of a ship can easily be choked out by keeping a barrel of chalk in the hold, connected with a two gallon bottle of sulphuric acid on the deck. The acid poured on the chalk will generate carbonic acid gas, which will at once extinguish flame.

CABIN BOY'S LOCKER.

Robert Lee;

OR, THE YOUNG TRANSGRESSOR AND
THE OLD FELON.

One sinner destroyeth much good.

Ben Smith lived near Mr. Lee, and the boys met every day. He was older than Robert, and being a lively youth, he could make himself very pleasant. In this way he had a strong influence over Robert; for he never told him his faults, as George did, but flattered and caressed him.

But Ben was a dangerous companion: he had not been instructed in the Bible, nor made to obey his parents; and, though young in years, he was old in wickedness.

He did not like to have Robert avoid him; for, as he always had spending money, it was convenient for Ben to have his friendship. When he found that he could not get him away from sabbath school, he persuaded him to go with him after school hours, while George was studying at home. Thus Robert became intimate with some other boys no better than Ben; and by degrees he was led on to join in their idle and foolish ways.

About a year after the fishing party, as the boys were sitting together, George said to Robert, "What are you going to do with those cigars in your hat?"

"Give some to Smith, and smoke some," was his reply.

"A boy like you smoke!"

"Why not, George? Ben Smith does."

"Yes, and Ben Smith drinks brandy, but that is not to say you should. Father says I must not play with him, for he swears and breaks the sabbath, and father is afraid he will turn out a bad man. If your papa knew how he behaves

he would not like you to be with him."

In all large cities there are to be found boys who either have lost their parents, or have broken away from their home, or, what is as bad, who have wicked parents. These keep together, and encourage each other in vice, and tempt others to the same course. They are never seen at Sunday school, or at church, or at steady work during the week, but lounge about the wharves of the city, around theatres, and the circus. As they grow older they become gamblers or pickpockets, and generally find their way to the prison; while many of them lie down in a drunkard's grave. It was to associates like these that Robert was introduced by Ben Smith. They were older than he was, and treated him with much attention; for they knew he was the only son of a rich man. Robert thought all their kindness was sincere, and was always greatly pleased with his new friends. All the time he could spare from school and study he passed with them; but he took care that George should not know where he went.

When Robert Lee was twelve years old he was the brightest, happiest-looking boy among his playmates. At the annual examination of the scholars he divided the honors of the class with George Wright; and on his birth-day his parents invited all the school to a dinner, given in honor of their only son.

In the drawing-room suspended above the sofa, hung a full-length portrait of Robert, which had been taken by a distinguished painter. It was a very good likeness, and made a beautiful picture.

When the boys had admired it, and enjoyed the good things, which

were provided in abundance, they amused themselves with different sports in the large garden which surrounded Mr. Lee's fine dwelling.

"How happy!" thought some of them; "how happy Robert must be!" So he would have been, if he had listened to the voice which speaks from heaven to every child, "Remember thy Creator in the days of thy youth." But

"Many voices seem to say,
Hither, children, here's the way;
Haste along, and nothing fear,
Every pleasant thing is here."

To the voices of these gay, but false friends, Robert was inclined to listen. The consequences were seen in years following, when this same Robert Lee, following the bad example which he ought to have avoided, became a drunkard and a criminal, and was shut up in prison for his offences.

Those who would know the particulars of his mournful history, (similar, alas! to that of thousands,) must read the entire book from which this extract and picture are taken.

The Poor Boy in London.

BY W. W. BARTLETT.

Upon one of my visits to the various ragged schools in the metropolis, I became much interested in a lad of ten or eleven years of age, with a frank open countenance, the somewhat dirty and dressed in a suit of rags. He was reading busily in his testament, and would stop occasionally and ask such serious questions of his teacher, that I could not but smile. His "practical observations" on certain points of Scripture, if clothed in elegant language, would do honor to men of education.—There was a free-heartedness in him that gleamed out through all his rags and dirt, and I sat down by him to ask questions.

"Where do you live?" I asked, "and how?"

"I live anywhere I can," he replied, "and almost how I can!"

"But," said I "what is your trade

or business? What do you generally do for a living?"

"I am a water-cress boy," he replied "and get up every morning at two o'clock, and go on foot three or four miles, and sometimes six or eight, into the edge of the city to buy the water-cresses. I get a basket of them there for a shilling, and by crying them the whole day, generally clear another, which pays my board and lodging."

"But can you live upon a shilling a day?" I asked.

"Yes, pretty well, but many times I don't make a shilling, and then I buy a crust of bread, and go and sleep under one of the arches of London bridge, or in some crate or box down on the wharves."

Just then the superintendent came along, and as I took his arm, he said,

"The lad you have been talking with comes here every night to learn to read, and although he cannot get to sleep before ten o'clock, and is obliged to be up at two in the morning, yet he is always punctual. Not long since, his mother was imprisoned for arrearages in her rent—the sum needed to release her was but ten shillings. Well, this boy almost starved himself, and slept out of doors, to save the money out of his scanty earnings to release her from prison."

I went back again and talked with the boy, and in my eyes he was a truer hero than Wellington or Napoleon!

A LESSON TO THE CONTENTIOUS.

—A gentleman residing at Margate, England, keeps a considerable number of poultry, and adjoining the yard in which they are is a fine Newfoundland dog; whenever the feathered tribes disagree by fighting, this dog shows the greatest uneasiness, and rushes in among them and ends the strife, but never bites them. If the gate be shut, he barks for admission into the yard, that he may be a peace-maker. What makes it the more singular, he was never taught it by his master.

NEW YORK, MARCH, 1850.

Seamen Abroad.

It always gives us sincere pleasure to record the manly, the humane, and beneficent acts of seamen on the ocean, or on the land. All who do well, *deserve well*. But what shall be done when their doings are the reverse? Shall we be silent, or may we utter the language of faithful rebuke and earnest entreaty? From various sources we learn that seamen in foreign ports conduct as they dare not at home. Taking advantage of the covert of a foreign shore, they throw off the restraints which insured their purity and prosperity at home, rush into dissipation with a will, and flatter themselves that no bird of the air will tell the matter. But the story of their doings often out-sails, and also, outlives them. Years ago a seaman left Massachusetts for the Sandwich Islands. Under the moral night which then hung over those Islands he fancied he could sin with impunity. Who could tell of it? Long before he returned to the bosom of his family and friends, their cheeks were mantled with the blush of shame on his account. The christian community put the mark of Cain on his brow.

He carries it still, and in invisible letters it will be written on his coffin. He can no more escape from his character, unless he becomes a penitent and is forgiven by God and man, then he can outrun his shadow. A lawyer guilty

of a fraudulent transaction in the same state, tried it by fleeing to the Mississippi when that valley was nearly a thousand miles farther off than now. But he soon found the ghost of his fraud haunting him, and a score of witnesses ready to testify to his guilt. Half a century ago, it was possible for a man to hide. But he cannot now, where the sun shines, and the world's communities are but so many organized bodies of Eagle-Eyed police officers. A sailor steps on shore at Liverpool or Havre, and within 20 days his conduct there is a matter of conversation, and censure, and grief, on board a Mississippi steamboat. Or he gives himself up to vice in Canton, and at least two months before he can reach home, the overland mail has heralded his sin and disgrace.

Our object in penning this chapter is not exposure, but prevention. It is not to criminate all, but to correct and reclaim if possible the guilty. Noble examples both of morals and religion shine among the seamen;—they shine at home and abroad, and most beneficially too. Our object is to brighten their lustre by adding to their number. Let us then say to the guilty in the above respect, “cease to do evil, and learn to do well.”

1. *For your own sakes.*

You have interests at stake of immense value, and you peril them

all for this world and the next by your careless, criminal course.

2. For your relatives sake.

There are those who love you still. There are mothers and sisters whose feelings at the remembrance of you still gush like unsealed fountains. And your conduct sometimes converts those feelings into scalding drops of grief. There are fathers and brothers too, whose interest in your behalf, if not so deep, is no less permanent. And it is deeply cruel in you to disappoint all their expectations of your being a blessing to yourself and others, and make them sigh whenever your name is mentioned.

3. For the sake of those who year after year are laboring for your social and moral improvement.

Thousands are thus laboring. The perils to which you are exposed; the frequent shipwrecks, sufferings, and deaths at sea; your destitution of the means of grace enjoyed on shore; your *just claims* on their christian remembrance have called forth their sympathies and efforts. Variously have they been expressed; as the Sailor's Homes for your protection, and the gospel proclaimed in your ears by Chaplains, and Missionaries in numerous ports on near and remote shores, testify. Shall all their kindness be requited by an example on your part loathsome to man, and offensive to God?

4. For your country's sake.

You are her representatives. You represent not only her flag, but her christianity. Going from a christian land you are regarded as christians by the natives of other countries; and what must they think of a religion which makes *such christians*? In one instance the natives tried to convert them to idolaters with a view of making them better men! If the Koran makes them more temperate than the Bible, will not the natives prefer mahometanism? If the Shaster makes them less profane, will not

the Hindoos be Hindoos still? And where in their estimation are the honor, the glory, the superiority of a country, confessedly made what it is by a Bible, whose precepts you trample in the dust? Shame on the sailor, who would fight to the last inch of his life for his country, and will not give her the behest of a good moral example;

Hear a word from the celebrated Augustine of the 4th century.

Deus timendus est in publico; ipse in secreto. Procedis, videris; intras, videris; lucerna ardet, videte; lucerna extincta est, videt te; in cubicula intras, videt te; in corde versaris, videt te. Ipsum time. Aut si peccare vis, quaere ubi te non videat, et fac quod vis.

The Hint Taken.

"I have taken the hint you gave me the other day," says a minister, "have laid the subject before my people, and here are some of the results,—a donation to aid in the good work. Now let me give you a hint. Many ministers, like myself, need their attention called to the subject. Suppose then you do it in the next No. of the Sailor's Magazine, by giving them texts, subjects, statistics, facts. Who can tell how many pens, tongues, hearts and hands may thus be set agoing in behalf of the sailor?"

We catch the hint as readily as we gave one, and submit the following:—

CHRIST ON THE SEA.

His power, goodness, grace, mercy, &c., there illustrated.

Math, 14: 25.—Jesus went unto them walking on the sea.

INFLUENCE OF A SANCTIFIED COMMERCE.

Isa. 60: 5.—Because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

CHARACTERISTIC FIDELITY OF CONVERTED SAILORS.

John 1: 42, and 46.—*And he brought him to Jesus. Philip saith unto him, Come and See.*

GOD'S SPECIAL PROVIDENCE ILLUSTRATED IN THE SEA.

2nd Cor. 11: 25.—*Thrice I suffered shipwreck, a night and a day I have been in the deep.*

GRATEFUL ACKNOWLEDGMENTS EXPRESSED, TO THOSE WHO PERIL THEIR LIVES FOR THE GOOD OF OTHERS.

2nd Sam. 23: 15, 16, 17.—*And David longed, &c.*

A CURSE AMONG THE HEATHEN CONVERTED INTO A BLESSING.

Zech. 8: 13.—*And it shall come to pass, &c.*

THE SHIPMASTER'S APPEAL TO THE LORD'S PROPHET.

Jonah 1: 6.—*So the shipmaster came, &c.*

— THE WORKS AND WONDERS OF THE LORD IN THE DEEP.

Ps. 107: 24.—*These see the works, &c.*

Seamen.—In American vessels 150,000, and nearly as many more sailors and boatmen on our inland waters. The whaling business employs about 20,000 men. In English vessels 300,000; and in the world more than TWO MILLIONS; one-half of whom are accessible to the truth as conveyed in the English language.

Temperance.—The vessels which furnish intoxicating liquors as formerly for their crews are rare. Nowhere has temperance gained greater triumphs than in the sea, and nowhere can there be found better total abstinence advocates than among shipmasters, officers, and

sailors. A single Marine Temperance Society in the port of New-York now numbers some 23,000 members.

Provident habits.—As total abstinence saves their character, health and comfort, so also it saves their money. Thousands of dollars, once squandered, are now profitably deposited in Savings Banks. A small deposite is often a great incentive to self-respect, and in many ways a lucrative investment of good.

Literature of the Sea.—This happily is so changed that scores of good books are now found on the sea where there was scarcely one a few years ago. The Bible is sought for, and valuable moral and religious works are superseding the licentious novel and the dreamy, debasing speculations of the pit. The songs of the sea are also improving.

Susceptibility to religious impression, and conversions to God.—Seamen are far from being gospel hardened. The various means employed for their good—the Sailor's Homes, the preaching of the gospel, the private counsel, the faithful warning, the earnest entreaty, the Bible the good book or tract put into their hands, the visits to them on ship-board, in their boarding houses, and in the hospitals, all are so many avenues to their hearts, and all testify to their tenderest sensibility. Hence in proportion to the means used, the many among them who are truly converted to God. Christian, praying, godly seamen are not so scarce as formerly, and every month increases their number.

Qualifications and facilities for usefulness.—If fearless minds, and warm hearts, and obedient wills, and generous dispositions, and knowledge of

men, and ardent desires for usefulness are qualifications; and if extensive travel, and the *gift* of tongues, and the English language—containing the best systems of theology and moral philosophy in existence—which so many of them speak, and the wonderful rapidity with which they fly around the globe, and the intercourse of trade on every shore, and the enterprize which is threading every river to its source, and exploring every inlet and bay, and the world-wide influence and power of the English race which owns two-thirds of the world's commerce; if all these are facilities, who are better gifted, and better furnished for doing good than converted seamen?

Now as seeds are more or less prolific according as the soil into which they fall is good or otherwise, may we not hope that some will fall where the results shall be 30, 60, or even an hundred fold?

Translation.—God is to be feared in public; he in private. Go abroad, you are seen; go within, you are seen; the light shines, he sees you; it is extinguished, he sees you; enter your bed chamber, he sees you; occupy yourself in the recesses of your heart, he sees you. *Fear him. Or if you will sin, find where he cannot see you, and do what you will.*

Commendable Acknowledgment of a Noble Deed.

We have already spoken of the praiseworthy conduct of the Captain, officers, and crew of the Barque *Sarah* in rescuing 290 human beings from their fearful condition in a burning ship. The *promptness* of the acknowledgement, no less than its *liberality*, reflects great credit

on the merchants and citizens of New York.

At a recent meeting of Merchants and other citizens, convened by notice at the Merchant's Exchange on the 17th of January, to take into consideration and make some suitable expression of the sense of this community as to the conduct of Capt. Cook the officers and crew of the Br. bark *Sarah* of Yarmouth, in rescuing the passengers and crew of the ship *Caleb Grimshaw*, recently burnt at sea;—the meeting was organized by the appointment of

JAMES BROWN, *President,*
JAMES BOORMAN, } *Vice*
ROBERT B. MINTURN, } *Presid'ts.*
P. PERIT, } *Secretaries.*
SCHUYLER LIVINGSTON, }

Resolutions were passed expressing the sense of the meeting of the noble and humane conduct of Captain Cook, his officers and crew, in rescuing the passengers and crew of the *Caleb Grimshaw*, to which they devoted seven days of incessant and perilous exertion, and a Committee was appointed consisting of the following persons to present some proper testimonial to Captain Cook, his officers and crew, viz. James Brown, Robert B. Minturn, Paul Spofford, James Lee, Schuyler Livingston, Bache McEven, Geo. Griswold, John Aspinwall, Francis Skiddy, C. P. Leverich, D. A. Kingsland, O. Slate, jun., Sidney Brooks, N. W. Merrill.

The Committee met approved and concluded to present in money to Captain Cook his officers and crew, such sum as might be promptly raised for the purpose, and in the course of a few days the sum of \$8,000 was raised, which admitted of the following appropriation, viz.—

To Captain Cook,	\$5,600
First Mate,	700
2nd Mate,	400
Carpenter,	350
Each seaman	125
Each ordinary seaman and boy.	100

The money was presented to Captain Cook, his officers and crew, by the Committee in presence of a

Committee of the underwriters. The modest and unassuming demeanor of Captain Cook, rendered the presentation of this testimonial the more gratifying.

Psalm and Hymns for Sailors.

Our views in respect to *Songs* for sailors, are briefly expressed under the caption of "Poems for the Sea." We hope a good beginning in furnishing them will be followed up till the vile poetic literature of the sea, is driven away into the land of forgetfulness, and the songs of the deep, and the forecastle are pure enough to be sung on Mount Zion. But a volume of Psalms and Hymns for sailors, idiomatic of the sea, larded with sea-phrases, and dripping with brine! we want it not. The sailors do not want it. They as sinners, have the same nature, the same wants, the same hell to shun, the same heaven to gain as landsmen. Their conversion to God the same, and by similar means, by the same Divine agent. Washed by the same blood, received by the same Saviour, adopted into the same family, made heirs of the same imperishable inheritance; their joys and sorrows, their hopes and fears, their conflicts and conquests, their crosses and crowns substantially the same; why should they be fenced off into a peculiarity of manner or matter in the worship of God? "But their calling is peculiar." Granted, and so is the shoemaker's; and why not get up a volume of Psalms and Hymns for this useful class of men, or for the blacksmiths, and call on the literary vulcans to forge out psalms suited to the bellows and the anvil; and on the learned muses to manufacture hymns adapted to the awl, and the lapstone? In most of the recent books of poetry for public worship, are found hymns and psalms borrowed from the dangers and deliverances, the works and wonders of the Lord in the deep. The Seamen's Hymn Book published by the Am. Seamen's Friend Society contains twenty seven of this description. And it is well; since nowhere

in the kingdom of nature and grace, can there be found sublimer illustrations of truth and duty, than in the sea. But to fill a book with these is like loading a ship with ballast, or a sermon to seamen with the lingo and cant phrases of their calling. The sailors want them not. Nothing sooner disgusts them. Besides it is of no small importance to break the power of that caste which has kept seamen and landsmen apart and distinct. Let them on shore adopt similar modes of dress, and social life, and religious worship. It will contribute to the good of both, by mingling the manly and the full souled of the sea, with the refinement and taste of the land. And let no mason or poet build a wall to keep them asunder.

Poems for the Sea.

Such is the title of a small volume from the gifted pen of Mrs. L. H. Sigourney. We hail it with sincere gratification, not simply or mainly on account of the poetic gems scattered through it; but chiefly as an auxiliary in supplanting the immoral songs of the sea. At sea, the sailor *must* sing—he *ought to sing*. It sweetens his toils, and often pours sunlight into a dark forecastle. But most of his songs from time immemorial have been sea weed trash—contributing neither to his manliness nor good morals; and often destructive of both. Take for example those of England's Ocean Bard—Charles Dibdin.

Not one of them is worth committing to memory for its manly thoughts. Not one of them probably ever made a sailor a better man. They foster superstition, teach infidelity by throwing discredit on the precepts of the Bible; trifle with death, and sacred things; make a man's life of no more value than a monkey's; prompt to prodigality, intemperance, and licenti-

ousness, and make a sailor a fool in his reckonings for both worlds.

But Mrs. Sigourney's songs lift the sailor into a purer, and healthier atmosphere. As the showers leave the bow of peace on the cloud, so they leave the sentiments of purity on the heart. Take for example the

PARTING GLASS.

Our father sun the example gives,
Our mother earth also;
He jocund drinks above the cloud:
She, thirsting, drinks below:
Drink friends, drink deep, before we part,
To loving wife, or daughter,
Or bright eyed maid who rules your heart,
Drink deep, but only water.

Let the Sailor take his parting glass thus, and he will no longer dip his cup in a worse than weedy ditch.

THE HAPPY HOME.

Thoughts of my happy home,
Are pleasant on the sea,
For there my best beloved one
I know remembers me;
And teaches with a glowing cheek,
Our babe his father's name to speak.
Thoughts of my humble home,
My hardest labors cheer;
And if it were a palace proud,
It would not be so dear;
For now its little window seems,
The light-house of my brightest dreams.

Thanks, the *Sailor's* thanks to
Mrs. Sigourney for her—
"POEMS FOR THE SEA."

Melodies for the Temperance Ship.

This is another little volume of hymns, tunes, and songs for the sea. Its object the same with the former, and aimed to be reached in a more simple, and practical way. Its author, the Rev. P. Stow, Pastor of the Boston Baptist Bethel, has for years studied the necessities of seamen in this respect, and has furnished a collection of temperance and other songs, interspersed with appropriate music, which cannot fail to do good.

We earnestly commend the poetry and the music of these volumes to the attention of seamen. Catch their sentiment and song, and let

them be heard on every sea and shore. Thus will you best express your grateful acknowledgements to those who aim to make your ocean home happy, and your home beyond the grave unspeakably blessed.

A Father's Donation.

"A donation," twenty dollars to the American Seamen's Friend Society, "from a Father whose son was killed by a whale in 1845 on the North-west coast."

"Where the line sounds not, where the wrecks lie low,
What shall wake thence the dead? Blest, blest are they
That earth to earth entrust; for they may know
And tend the dwelling whence the slumberer's clay
Shall rise at last, and bid the young flowers bloom,
That waft a breath of hope around the tomb,
And kneel upon the dewey turf to pray!
But thou, what cave hath dimly chambered thee?
Vain dreams! Oh art thou not where there is no more sea?"

Hand of God in History.

The following is an extract from a volume, with the above title, recently published by H. Huntington, Hartford, Ct. from the pen of Rev. Hollis Read, A. M. A book for the times, and well worthy a perusal.

The same grand scene of preparation for the universal spread of the gospel, as conducted by the hand of an all-controlling Providence, is further indicated by the extensive commercial relations which England and America, at present, hold over the whole face of the earth.

No people can, to any great extent, meet and barter their commodities without, at the same time, an interchange of thoughts. Continued commerce will introduce into a pagan nation much besides merchandise. The improvements, the literature and science, the manners and religion of the more civilized, follow in the wake of their commerce. Here, principally, the

people of different nations have the opportunity of free and friendly intercourse. Masters of vessels, supercargoes, indeed, men of almost every class are, at this day, dispersed through almost every nation, province or island—adventurers, agents, men, as in the navy, for the protection of commerce, functionaries of government—and all these enjoy rare opportunities of preparing the way for the glorious gospel.

And it is a remarkable fact that these rare privileges of exerting an influence far and wide on the barbarous nations of the earth, are, providentially, confided to the hands of the two principal Christian nations. Where will you find a people or tribe that sustains no commercial relation with England or America? To the same extent God has confided to these nations the solemn trust of acting as the almoners of Heaven's riches to the world. If they betray this trust, if they act unworthy this high prerogative, God will take it from them and give it to whom he shall choose. Yet we cannot contemplate such an arrangement without discovering in it a presage of speedy and universal good to all people and kindreds of the earth.

From the Salem Register.

Sailors' Homes.

Sometimes since we published a communication offered to us by several seamen with reference to Sailors' Homes. It was designed to state some grievances which the subscribers thought they had suffered, and charged the management of these Homes with gross defects as institutions designed for the benefit of seamen. If their statement should be received as the whole truth, it would convey a wrong impression regarding the usefulness of the Homes. We now have it in our power to present our readers with part of a letter written by a sailor to the superintendent of a Home. It was written with no reference to the article we published, but is the friendly letter of a thankful

seaman to one whom he regards as his benefactor. It is addressed to Capt. E. Lichardson, of New-York, formerly of Salem—a gentlemen well known in this region. The letter is dated at Great Egg Harbor, Jan. 22, 1850. The writer says:—

“ Passing over the partial religious instruction which I now see was not received in vain during childhood, I hasten to that ever to be remembered period of my life, when after being about eight years a wanderer upon the great deep, tossed to and fro as well by conflicting elements as the waves and tempests of sin, I was led by a kind Providence to seek shelter under the roof of a ‘Sailors’ Home.’ My thoughts and desires were far from God, and little did I imagine that this was the first step towards my becoming convinced of sin, righteousness, temperance and a judgement to come. When I saw the comparative decency and order with which the concerns of the ‘Home’ were carried on, and the neatness and comfort with which I was surrounded—the home of my youth for the first time in my foolish career was brought vividly to recollection. I began to think there were people in the world, who cared for sailors. Further, when I saw the content and cheerfulness of the pious and temperate portion of my fellow boarders, I felt that they possessed something that I was destitute of, but greatly needed. In short, everything under that roof contrasted so strongly with my previous and then existing habits, that I felt something like what a fish must experience when taken out of its elements,

Several years rolled by. Voyage after voyage was made, and I was still unreconciled to God, but always when in port, I became an inmate of a Sailor’s Home, if there was one to be found. I universally experienced kindness and sympathy from all connected with these institutions. Particularly was this the case in regard to the superintendents of the Home on Fort Hill at Boston, and the one under the supervision of the American Seamen’s Friend Society in

New York. At these places religious influences were brought to bear upon me that nothing but the most obdurate and hard heart could resist. For years I did resist, and awfully grieved the Holy Spirit of God which was striving with me, but blessed be His name, He did not finally withdraw, but made me willing in the day of His power to accept of Christ as my portion forever.

It has often been my privilege to bear testimony to the goodness of God, and to hear that of other seamen to the same effect, at the Sailors' Saturday night Prayer meeting, held at the Home in Cherry street, as well as to unite in supplications and praises to God through our common Savior.

ACCOUNT OF MONEYS.

From Jan. 15th to Feb. 15th, 1850.

Directors for Life by the Payment of Fifty Dollars.

William H. Aspinwall Woolsey, N. Y. amount acknowledged below

Jacob A. Westervelt, by Ref. Dutch Ch'h, Market street N. Y. amount acknowledged below

David Hoadeley, by Brainard Ch'h N. Y. amount acknowledged below,

Richmond Talbot, N. Y. by his Father, amount acknowledged below,

Agustus Talbot, N. Y. amount acknowledged below.

Members for Life by the Payment of Twenty Dollars.

G. W. West, N. Y. (balance,) \$5 00

Rev. Ira Abbott, by S. School of Methodist Episcopal Church, Waterbury, Connecticut, 20 00

Miss Mary E. Judd, by Bethel Flag Society, Catskill, amount acknowledged in Feby'r No.

Edwin Cory, Middleville, N. Y. by his grandfather, (balance) 10 00

Mrs. L. W. Noyes, by Ladies Missionary Sewing Circle of Pearl street Church, Nashua, N. H. 20 00

Frederick N. Walcot, Jr., by his Father, amount acknowledged below,

Russel H. Nevins, N. Y. amount acknowledged below	
Rev. E. H. Gillett, by Presbyterian Church, Harlem, N. York.	21 09
Mrs. Caroline A. Clany, Gloversville, N. Y. amount acknowledged below,	
D. Hudson, by Congregational Society, Great Barrington, Mass.	36 31
Mrs. Joseph Crosby, by Ladies Seamen's Friend Soc'y Milford, N. Y. (in part.)	15 00
Mrs. Elizabeth Ann Jones, by Ladies Bethel Society, Newburyport, Massachusetts,	20 00
Miss Anna Plummer, do	20 00
Mrs. Sarah E. B. Johnson, by Presbyterian Church, Denton,	16 12
James Thornton Johnson, by a friend in Denton, New York,	20 00
Rev. Joseph L. Riggs, of Wells, Pennsylvania, by his mother,	20 00
Rev. Jesse Guernsey, by First Society, Derby, Connecticut,	21 76
James D. Crawford, by Congregational Society, North Adams,	20 00

Donations.

From families of Captain Stevens and Mr. Law, Nashua, N. H.	\$5 00
Sunday School in Plainfield Mass. to make their Pastor L. M.	15 00
A father whose son was killed in 1845 on the North West Coast,	20 00
Presbyterian Church, Caldwell, N. J., (in part.)	28 50
Reformed Dutch Church, Washington Square, \$172 72. For Mariners Church, N York, \$88 99	93 99
Rev. Timothy P. Gillet, Branford, Connecticut,	5 00
First Congregational, Jaffray, N. H.	4 00
First Ecclesiastical Society, East Haddam, Connecticut,	11 00
Amount to be added from Ref. Dutch Church, Astoria,	2 00
Miss Polly Rockwood, Hollis, N.Y.	5 00
Rev. Dr. Marcelus, Congregation, New York,	12 25
Bleecker street Pres. Ch'h, N. Y., (including subscriptions, \$361 71) for Mariners Church, N. Y., \$85 85	275 86
A. L. & R. Stuaart, of Rev. Dr. Mc Elroy's Congreg'n, N. Y.	100 00
Market street Reformed Dutch Church (including subscriptions) \$140. For Mariners' Church, N.Y. \$45,	95 00
Individuals in Rev. Dr. McElroy's Congregation, New York,	90 00

Robert Carter & Brothers N. Y.	
\$20 worth of books.	
Amity street Baptist Church, N.Y.	
(in part) \$20 02 half for Mar-	
niers Church, New York,	11 01
Brainard Church for Lahaina	
Chaplaincy,	158 54
Reformed Dutch Church, Harlem,	
New York,	22 57
Rev. Elisha Yale's Society, Glo-	
versville, New York,	34 50
First Congregational Society,	
Greenwich, Ct., (in part)	7 00
Presbyterian Church, Connecticut	
Farms, New Jersey	13 44
Presbyterian Church Springfield,	
New Jersey.	33 37
Individuals in South Society, Le-	
banon, Connecticut,	9 00
Mrs. R. P. Haynes, Albany, N. Y. .	5 00
First Society, Milford, Conne'cut, .	23 35
Daniel Smith,	1 00
Woolcot,	8 00
Third Church, Chicopee, Mass., .	19 00
Tabernacle Church, Salem do	43 00
Church of the Pilgrims, Plymouth, .	24 30
Stoneham,	3 00
Crombie Church, Salem,	13 00
North Wilbraham, Mass., through	
Seamens Friend Soc'y, Hamp-	
den,	13 75
A friend,	5 00
Congregational Soc'y, Blandford. .	12 13
	Total \$1489 43

Legacies.

Late Mrs. Sarah A. Cogswell,	
through Ladies Seamens Friend	
Society, Beverly, Mass.	\$100 00

Sailor's Home, N. Y.

Ladies Seamen's Friend Society, South Attleborough, Mass., 1 comfortable, 7 quilts.

Ladies Circle, Fayetteville, Vt., 2 shirts, 4 pillowcases, 1 quilt, 2 pr socks, 2 sheets.

Married Ladies Benevolent Society, Clinton, Connecticut, 2 pair pillow cases.

Young Ladies Benevolent Circle, Clinton, Connecticut, 2 quilts, 2 pair stockings.

Ladies Missionary Sewing Society, Pearl street Church, Nashua, N. H., 6 pair pillow cases, 8 sheets.

Young Ladies Missionary Society, Long Meadow, 1 quilt, 2 comfortables, 4 sheets, 9 pillow cases, 2 flannel shirts, 6 cotton do., 2 pair woollen socks, and tracts valued at \$14 50.

Acknowledgment of Receipts

For the Purchase of Sailor's Home,
Mobile, Ala,

NEW YORK SUBSCRIPTIONS.

J. Boorman,	\$20 00
Cash,	5 00
G & V	5 00
Cash,	15 00
Cash,	20 00
Wm. A. Beechor,	5 00
Cash,	10 00
Chas. Gould,	10 00
Jas. G. King & Sons,	5 00
Cash,	5 00
In small sums,	7 00
Atlantic Mutual Ins. Co., N. Y.	
by Walter R. Jones Prest.	50 00
The Mercantile Mutual Ins. Co.	
by Joseph Walker, Prest.	30 00
The Sun Mutual Ins. Co. by V.	
G. Rutgers, Prest.	25 00

PHILADELPHIA.

J. V. & D.	5 00
Cash,	10 00

GREENVILLE, GEO.

Joseph L. Benning,	5 00
Steamboat Isabella, Capt. S. C.	
Burrell,	8 00

Books for Library for Sailor's Home in
Mobile.

NEW YORK.

M. H. Newman,	\$20 00
D. Appleton & Co.,	20 00
Robert Carter & Brother,	20 00
J. Wiley,	20 00
Geo. P. Putman,	15 00
Harper & Brothers,	20 00
Gates, Stedman & Co.,	3 00
M. W. Dodd,	13 13

PHILADELPHIA.

Geo. S. Appleton,	5 00
ALEX. M'CGLASHAN,	
Chaplain at Mobile.	

Ladies Bethel Soc'y, New Haven, Ct. 2 Comfortables, 2 Spreads, 4 pair Sheets, 5 pair Pillow cases, 6 Towels, 24 Shirts, 2 pair Socks, and books valued \$35 00.

The Ladies of Gainsville to furnish a room in the Sailor's Home, Twenty dollars; also a box containing 2 Quilts, 4 Blankets, 4 Pillows, 1 looking glass, 5 pair of sheets, 6 pair of pillow cases, 10 towels, 1 wash stand, 2 small tables.

Ladies Bethel Society of Nashua, N. H., one quilt for their room and books and papers for reading room, &c.